

The Second  
S H E E T  
FOR  
Poor Families.

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INSTRUCTIONS  
FOR A  
HOLY LIFE

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*By Richard Baxter.*

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The Second Sheet for  
**Poor Families:**

**INSTRUCTIONS**

FOR A

**Holy Life.**



**A**LL is not done when men have begun a Religious life: All Trees that blossom prove not fruitfull: and all fruit comes not to perfection. Many fall off, who seemed to have good beginnings: And many dishonour the Name of Christ, by their scandals and infirmities: Many do grieve their Teachers hearts, and lamentably disturb the Church of Christ, by their ignorance, errors, self-conceitedness, unruliness, headiness, contentiousness, siftings and divisions:

A 2

ons:

Colos. 1. 23.  
 Hebrews 4. 1.  
 2 Pet. 2. 10.  
 1 Cor. 3.  
 Gal. 3. & 4.  
 Matthew 13.  
 41. & 18. 7.

*Phil.* 3. 21.  
*Act.* 20. 30.

*Matth.* 5. 16.  
*1 Pet.* 3. 1.  
*1 Pet.* 2. 15.  
    & *1.* 8.  
*2 Cor.* 1. 12.

ons: In so much that the *scandals* and the *seeds* of Christians, are the great impediment of the Conversion of the *Infidel* and *Heathen* world, by exposing Christianity to their contempt and scorn, as if it were but the error of men as unholy and worldly and proud as others, that can never agree among themselves: And many by their passions and selfishness are a trouble to the Families and Neighbours where they live: And more by their weaknesses and great distempers, are snarcs, vexations and burdens to themselves. Whereas Christianity in its true constitution, is a life of such *Holy Light and Love*, such *Purity and Peace*, such *fruitfulness* and *Heavenyness*, as if it were accordingly shewed forth in the lives of Christians, would command admiration and reverence from the world, and do more to their conversion, than *swords*, or *words* alone can do: And it would make Christians *usefull* and *amiable* to each other; and their lives a feast and pleasure to themselves. I hope it may prove some help to these excellent ends, and to the securing mens salvation, if in a few sound experienced Directions, I open to you the *Duties* of a Christian life.

*2 Tim.* 1. 13.  
    & 3. 7.  
*Heb.* 5. 12.  
*Phil.* 1. 9.  
*Rom.* 15. 14.

*Eph.* 4. 13, 14.  
*Coloss.* 1. 9. &  
2. 3. & 3. 10.  
*1 Tim.* 6. 4.

I. *Keep still the true form of Christian Doctrine, Desire and Duty orderly printed on your minds:* that is, *understand* it clearly and distinctly, and *remember* it. I mean the great points of Religion contained in Catechisines: you may still grow in the clearer understanding of your Catechisines, if you live an hundred years: Let not the *words* only but the *matter*, be as familiar in your minds, as the rooms of your house are. Such *solid knowledge* will establish you against *seduction* and *unbelief*, and will be still within you a ready help for every *Grace*, and every *duty*, as the skill of an Artificer is for his work: And for want of this, when you come among *Infidels* or *Heretics*, their reasonings may seem unanswerable to you, and shake, if not overthrow your faith: And you will easily erre in *asserptions*, and trouble the Church with your dreams and wranglings. This is the calamity of many Professors; that

that while they will be most censorious Judges, in every controversie about Church-matters, they know not well the Doctrine of the Catechism.

**I I.** *Live day'y by faith on Jesus Christ, as the Mediator between God and you:* Being well grounded in the Belief of the Gospel, and understanding *Christ's Office:* make use of him still in all your wants. Think on the *Fatherly Love of God* as coming to you through him alone: and of the *Spirit* as given by Him your Head; and of the *Covenant of Grace* as enacted and sealed by him; and of the *Ministry* as sent by him; and of all time, and helps, and hope as procured and given by him: When you think of *sin*, and *infirmity*, and *temptations*, think also of his sufficient *pardoning*, *justifying* and *victorious grace*. When you think of the *world*, the *flesh* and the *Devil*, think how *he overcometh* them. Let his *doctrine* and the *pattern* of his most *perfect life*, be alwayes before you as your *Rule*. In all your doubts, and fears, and wants, go to Him in the *Spirit* and to the *Father* by Him, and Him alone. Take him as the root of your *life* and *mercies*, and *Live* as upon him and by his *life*. And when you die, resign your *souls* to Him, that they may be with Him where he is, and see his *Glory*. To live on Christ, and use Him in every want and address to God, is more then a *General confused* believing in him.

John 17. 3.  
Ephes. 3. 17.  
18.  
Matth. 28. 19.  
Eph. 1. 22, 23.  
& 4. 6. 16.  
Romans 5.  
2 Cor. 12. 9.  
John 16. 33.  
1 John 5. 4.  
Heb. 4. 14. 16.  
Col. 3. 3. 4.  
Acts 7. 59.

**I I I.** *So Believe in the Ho'y Ghost, as to Live and work by Him, as the Body doth by the soul.* You are not Baptised into his name in Vain: (But too few understand the sense and reason of it.) The *Spirit* is sent by Christ for two great works: 1. To the *Apostles* (and *Prophets*) to inspire them infallibly to preach the Gospel, and confirm it by miracles, and leave it on record, for following ages in the *Holy Scriptures*: 2. To all his members, to illuminate and sanctifie them, to believe and obey this Sacred Doctrine (beside his common gift to many to understand and preach it.) The *Spirit* having first indited the Gospel, doth by it, first *Regenerate*, and after *Govern* all

Gal. 5. 16. 25.  
Matth. 28. 19.  
John 16. 13.  
Heb. 2. 3. 4.  
1 Cor. 12. 12.  
13.  
Rom. 8. 9. 13.  
John 3. 5. 6.

2 Tim. 3. 15, 16. true Believers. He is not now given us; for the revealing of new doctrines, but to understand and obey the doctrine revealed and sealed by him long ago. As the Sun doth by its sweet and secret influence, both give and cherish the natural life of things Sensitive and Vegetative; so doth Christ by his Spirit our spiritual life. As you do no work but by your natural life, you should do none but by your spiritual life: you must not only Believe and Love and pray by it; but manage all your Callings by it: For *Holiness to the Lord* must be written upon all: All things are sanctified to you, because you being sanctified to God, devote all to Him, and use all for Him: and therefore must do all in the strength and conduct of the Spirit.

Rom. II. 36.  
 1 Cor. 10. 31.  
 2 Cor. 5. 7, 8.  
 1 John 3. 1.  
 Rom. 5. 1, 2, 3.  
 Matth. 22. 37.  
 Ephes. 1. 6.  
 2 Cor. 5. 19.  
 Gal. 4. 4, 5, 6.

I V. Live wholly upon G O D, as *All in All*: As the first Efficient, principal Dirigent, and Final Cause of all things. Let Faith, Hope and Love be daily feeding on Him. Let [ *Our Father which art in Heaven* ] be first inscribed on your hearts, that he may seem most amiable to you, and you may boldly Trust him, and filial Love may be the spring of duty. Make use of the *Son and Spirit* to lead you to the *Father*; and of *Faith in Christ* to kindle and keep alive the *Love of God*. The *Love of God* is our *Primitive Holiness*, and specially called, with its fruits [ *Our Sanctification*, ] which *Faith in Christ* is but a *Means to*. Let it be your principal end in *studying Christ*, to see the Goodness Love and Amiability of God in him: A *condemning God* is not so easily loved, as a Gracious Reconciled God. You have so much of the *Spirit*, as you have *Love to God*: This is the proper gift of the Spirit to all the Adopted Sons of God, to cause them with filial affection and dependance, to cry *Abba Father*. Know not, desire not, love not any creature, but purely as subordinate to God! Without him, let it be *Nothing* to you; But as the Glass without the face; or scattered Letters without the sense; or as the corpse without the soul. Call nothing *Prosperity* or *pleasure* but his Love; and nothing *adversity* or *misery*, but

but his displeasure, and the cause and fruits of it. When any thing would seem *Lovely and desirable* which is *against him* call it *Dung* ! And hear that man as *Satan* or the *Serpent*, that would entise you from Him: & count him but *Vanity*, a *Worm*, and *dust*, that would *affright* you from your *duty* to Him. *Fear him much*, but *Love him more* ! Let *Love* be the *soul* and *End* of every other *duty* : It is the *end* and *Reason* of all the rest : but it hath no *End* or *Reason*, but its *Object*. Think of no other *Heaven*, and *End*, and *Happiness* of man, but *LOVE* the final act, and *GOD* the final object : Place not your *Religion* in any thing but the *Love of God* with its *means* and *fruits*. *Own no grief*, *desire*, or *joy*, but a *Mourning*, a *Seeking*, and a *Rejoicing Love*.

*Psalms* 63. 3.  
*Phil.* 3. 7, 8.  
*Math.* 16. 23.  
*2 Thess.* 3. 3.  
*2 Cor.* 13. 14.

V. *Live in the Relief, and Hopes of Heaven, and seek it as your part and end; and daily Delight your souls in the forethoughts, of the endless sight and Love of God.* As *God* is seen on *earth* but as in a *glass*, so is he proportionably enjoyed. But when *mourning*, *seeking Love* hath done, and *sin* and *enemies* are overcome, and we behold the *Glory of God in Heaven*, the *Delights of Love* will then be perfect. You may *desire* more on *Earth*, than you may *Hope* for. Look not for a *Kingdom* of this world, nor for *Mount Zion* in the wilderness. *Christ Reigneth on Earth*, as *Moses* in the *camp*, to guide us to the *Land of Promise* : Our perfect blessedness will be, where the *Kingdom* is delivered up to the *Father*, and *God is All in All*. A doubt, or a strange heartless thought of *Heaven*, is *Water* cast on the *Sacred fire*, to quench your *Holiness* and your *Joy*. Can you travel one whole day to such an *End* ; and never think of the place that you are going to ? which must be intended in every righteous act ( either notedly, or by the ready unobserved act of a potent habit. ) When *Earth* is at the best, it will not be *Heaven*. You live no further by *Faith* like *Christians*, then you either live *for Heaven* in *seeking* it, or else *upon Heaven* in *Hope* and *Joy*.

*Col.* 3. 1, 2, 4.  
*Matt.* 6. 19, 20,  
1. 33.  
*2 Cor.* 4. 17,  
18. & 5. 7.  
*Luke* 12. 20.  
*Heb.* 6. 20.  
*1 Cor.* 15. 28.  
*Ephes.* 4. 6.  
& 1. 23.  
*Phil.* 3. 18. 20.  
*Pf.* 73. 25, 26.  
*Iohn* 18. 36.

V I. *Labour to make Religion your pleasure and delight;*

*light.* Look oft to God, to Heaven, to Christ, to the Spirit, to the Promises, to all your mercies; call over your experiences, and think what matter of high Delight is still before you: And how unseemly it is, and how injurious to your profession, for one that saith he Hopeth for Heaven, to live as sadly, as those that have no higher Hopes than Earth? How should that man be filled with joy, who must live in the joys of Heaven for ever? Especially rejoyce when the messengers of Death, do tell you that your Endless Joy is near. If God and Heaven, with all our mercies in the way, be not Reason enough for a joyful life, there can be none at all. Abhor all suggestions which would make Religion seem a tedious inkfome life. And take heed that you represent it not so to others: For you will never make them in Love with that, which you make them not perceive to be delectable and lovely. Nor as the Hypocrite, by forcing and framing his Religion to his Carnal mind and pleasure; but bringing up the heart to a holy suitableness, to the pleasures of Religion.

*VII. Watch as for your souls, against this flattering tempting world; especially when it is represented as more sweet and delectable, than God, and Holiness, and Heaven.* This world with its Pleasure, Wealth, and Honours, is it that is put in the ballance by Satan, against God and Holiness and Heaven: And no man shall have better than he chooseth and preferreth. The bait taketh advantage of the brutish part, when Reason is asleep; and if by the help of sense it get the Throne, the Beast will ride and rule the Man; and Reason become a slave to Sensuality. When you hear the Serpent, see his sting: and see Death attending the forbidden fruit. When you are Rising, look down and see how far you have to fall! His Reason as well as faith is weak, who for such fool-gawds, as the pomp and vanities of this world, can forget God and his soul, and death and judgement, Heaven and Hell, yea and deliberately command them to stand by. What Knowledge or Experience can do good on that man, who will venture so much for such a world, which all that have tryed it call *Vanity* at the last: How deplorable



rate then is a worldlings case? O fear the world, when it smileth, or seems sweet and amiable. Love it not, if you Love your God and your salvation.

VIII. Fly from temptations, and crucifie the flesh, and keep a constant Governement over your appetite and senses. Many who had no designed stated vice, of worldly interest, have shamfully fallen by the sudden surprize, of appetite or lust. When custome hath taught these to be greedy and violent, like a hungry Dog, or a lusting Bore, it is not a fliggish wish or purpose, that will mortifie or rule them! How dangerous a case is that man in, who hath so greedy a Beast continually to restrain? that if he do but neglect his watch one hour, is ready to run him headlong into hell? Who can be safe, that standeth long, on so terrible a precipice? The tears and sorrows of many years, may perhaps not repair the loss which one hour or act may bring. The case of David and many another, are dreadful warnings. Know what it is that you are most in danger of; whether lust, or idleness, or excess in meat, or drinks, or play; and there set the strongest watch for your preservation. Make it your daily business to mortifie that lust; and scorn that your brutish sense or appetite, should conquer reason. Yet trust not purposes alone; but away from the temptation; Touch not, yea look not on the tempting bait: Keep far enough off, if you desire to be safe. What miseries come from small beginnings! Temptation leads to sin, and small sins to greater, and those to Hell! And sin and Hell are not to be played with. Open your sin or temptation to some friend, that shame may save you from the danger.

IX. Keep up a constant skilfull Governement, over your Passions and your Tongues. To this end, keep a tender Conscience, which will smart when in any of these you sin. Let Holy Passions be well ordered: and selfish carnal passions be restrained. Let your Tongues know their duties to God and man, and labour to be skilful and resolute in performing them. Know all the sins of the Tongue, that you may avoid them; for your innocency

Rom. 8. 1. 13.

Gal. 5. 24.

Rom. 13. 14.

Gal. 5. 17.

Iude 8. 23.

2 Pet. 2. 10:

Eph. 2. 3.

1 Pet. 2. 11.

Mat. 6. 13.

& 26. 41.

Luke 8. 13.

James 1. 19.

Iam 3. 13. 17.

1 Pet. 3. 4.

Mat 5. 5.

Ephes. 4. 23.

Col. 3. 12.

James 1. 26.

& 3. 5. 6.

*Pſalm 34. 13.* innocency and peace do much depend on the prudent  
*Prov. 18. 21.* Government of your Tongues. A

X. Govern your Thoughts with constant skilful diligence. In this, right Habits and Affections will do most by enclining them unto Good. Its ease, to Think on that which we Love. Be not unfurnished of matter for your Thoughts to work upon! And often retire your selves for serious meditation: Be not so solitary and deep in musings, as to over-stretch your thoughts, and confound your minds, or take you off from necessary converse with others: But be sure that you be Considerate, and dwell much at home, and converse most with your consciences and your God! with whom you have the greatest business. Leave not your thoughts unemployed, or ungoverned: scatter them not abroad upon impertinent vanities: O that you knew what daily business you have for them! Most men are wicked, deceived and undone, because they are inconsiderate! and dare not or will not retiredly, and soberly use their Reason; or use it but as a slave in chains, in the service of their passion, lust and interests. He was never wise, or good, or happy, who was not soberly and impartially considerate. How to be good, to do good, and finally enjoy good, must be the summ of all your Thoughts. Keep them first Holy, then charitable, clean and chaste. And quickly check them when they look towards sin.

XI. Let Time be exceeding precious in your eyes, and carefully and diligently Redeem it. What haste doth it make! and how quickly will it be gone? and then how highly will it be valued, when a minute of it can never be recalled. O what important business have we, for every moment of our Time, if we should live a thousand years! Take not that man to be well in his wits, or to know his God, his End, his work, or his danger, who hath time to spare. Redeem it, not only from needless sports, and plays, and idleness, and curiosities, and complement, and excess of sleep, and chat, and worldliness; but also from the entanglement of lesser good, which would hinder you from greater. Spend Time

*Deut. 15. 9.*  
*2 Cor. 10. 5.*  
*Gen. 6. 5.*  
*Pſalm 10. 4.*  
*Pſalm 94. 19.*  
*Pſalm 119. 113.*  
*Prov. 12. 5.*  
*Eccl. 15. 26.*

*Pſalm 119. 59.*  
*Prov. 30. 32.*  
*Ier. 4. 14.*  
*Deut. 32. 19.*

*Ephes. 5. 16.*  
*Ioh. 14. 1, 2.*  
*Acts 17. 21.*  
*1 Cor. 7. 29.*  
*2 Cor. 6. 2.*  
*Iohn 9. 4.*  
*Luk. 19. 42. 44.*  
*Pſalm 29. 4.*  
*Mat. 25. 10. 12.*

Time as men that are ready to pass into another world ; where every minute must be accounted for ; and it must go with us for ever as we lived here. Let not Health deceive you, into the expectation of living long, and so into a senseless negligence : See your glass running, and keep a reckoning of the expence of Time: and spend it just as you would review it when it is gone.

XII. Let the Love of all in their several capacities, become as it were your very Nature : and doing them all the good you can be very much of the business of your lives. God must be loved in all his creatures: His natural Image on all men ; and his spiritual Image on his Saints. Our Neighbour must be Loved as Our selves : that is, our natural neighbour as our natural self, with a Love of Benevolence ; and our spiritual neighbour as our spiritual self, with a Love of Complacence. In opposition to complacence, we may hate our sinful neighbour, as we must our selves ( much more : ) But in opposition to Benevolence we must neither hate our selves, our neighbour, or our enemy. O that men knew how much of Christianity doth consist in Love, and doing good ? With what eyes do they read the Gospel, who see not this in every page ? Abhor all that selfishness, pride, and passion which are the enemies of Love, and those opinions, and factions, and censurings and backbitings, which would destroy it. Take him that speaketh evil of another to you, without a just cause and call, to be Satans messenger, intreating you to hate your Brother, or to abate your Love. For to perswade you, that a man is bad, is directly to perswade you so far to hate him. Not that the good and bad must be confounded : but Love will call none Bad without convincing evidence. Rebuke backbiters : Hunt no man, and speak evil of no man ; unless it be not only just, but necessary to some greater good. Love is lovely : They that Love shall be beloved. Hating and hurting makes men Hateful. Love thy neighbour as thy self ; and, Do as thou wouldst be done by ; are the golden Rules of our duty to men ; which must be deeply written on your hearts, For want of this, there

1 Tim. 1. 5, 6.  
Mat. 19. 19.  
Rom. 13. 10.  
1 John 4. 16.  
Ephes. 4. 2.  
15, 16.  
Col. 2. 2. &  
1. 4.  
1 Tim. 6. 11.  
James 3. 17.  
Phil. 2. 1, 2.  
1 Thess. 4. 9.  
John 13. 35.  
Mat. 5. 44, 45.  
1 Cor. 13.  
James 4. 11.  
Gal. 6. 10.  
Titus 2. 14.  
Phil. 2. 10, 11.  
Rom. 15. 1. 3.

is nothing so false, so bad, so cruel, which you may not be drawn to *Think*, or *Say*, or *Do* against your Brethren. SELFISHNES and WANT of LOVE, do as naturally tend to *Ambition* and *Covetousness*, and thence to *cruelty* against all that stand in the way of their desires, as the nature of a Wolf to kill the Lambs. All *factions*, and *contentions*, and *persecutions* in the world, proceed from *selfishness*, and *want of charity*. *Devoiating malice* is the *Devilish* nature. Be as zealous in *doing good* to all, as Satans servants are in *hurting*. Take it as the use of all your talents, and use them as you would hear of it at last. Let it be your *business*, and not a matter on the by : Especially for *publick good*, and *mens salvation*. And what you cannot do your selves, perswade others to. Give them good Books ; and draw them to the means, which are most like to profit them.

- XIII. *Understand the right terms of Church-Communion : especially the unity of the Universal Church, and the Universal Communion which you must hold with all the parts ; and the difference between the Church as Visible and Invisibile. For want of these, how woful are our divisions? Read oft, 1 Cor. 12. & Eph. 4. 1. 30 17. Iohn 17. 21, 22, 23. Acts 4 32. & 2. 42. 1 Cor. 1. 10, 11, 13. & 3. 3. Rom. 16. 17. Phil. 2. 1, 2, 3, 4. 1 Thes. 5. 12, 13. Acts 20 30. 1 Cor. 11. 19. Titus 3 10. James 3. Study these well. You must have Union and Communion in Faith and Love, with all the Christians in the world. And refuse not local communion when you have a just call ; so far as they put you not on sinning. Let your usual meeting be with the purest Church, if you lawfully may, ( and still respect the publick good. ) But sometimes occasionally communicate even with defective 3:4. & 1. 12, faulty Churches, so be it they are true Christians, and 13. put you not on sin : that so you may shew, that you own them as Christians, though you disown their corruptions. Think not your presence maketh all the faults of Ministry, Worship, or people to be yours ( for then I would joyn with no Church in the world. ) Know that as the mystical Church consisteth of Heart-covenanters, so doth the Church as Visible consist of Verbal-cove-*

*Covenanters*, which make a *credible* profession of *Consent*: And that Nature and Scripture teacheth us to take every mans word as *credible*, till perfidiousness forfeit his *Credit*; which forfeiture must be proved, before any *sober Profession* can be taken, for an insufficient title. Grudge not then at the Communion of any *Professed Christian* in the Church Visible (Though we must do our part to cast out the obstinately impenitent by Discipline; which if we cannot do, the fault is not ours.) The presence of hypocrites is no hurt, but oft a *mercy* to the sincere. How small else would the Church seem in the world? *Outward priviledges* belong to *outward Covenanters*: and *inward mercies* to the *sincere*. *Division* is *wounding*, and tends to *death*. Abhor it as you love the Churches welfare or your own: The wisdom from above is, first *pure*, and then *peaceable*. Never seporate what God conjoineth. It is the *Earthly, sensual, devilish wisdom*, which causeth bitter *envying*, and *strife*, and *confusion* and every *evil work*. Blessed are the *Peace-makers*.

Mat. 13. 41.

John 16. 2.

1 Cor. 1. 10.

Rom. 16. 17.

James 3. 14,  
15, 16, 17, 18.

1 Tim. 3. 6.

Col. 2. 18.

1 Cor. 8. 1.

1 Cor. 4. 6.

1 Tim. 6. 4.

1 Pet. 5. 5.

James 3. 1. 17.

Eph. 5. &amp; 6.

Col. 3. &amp; 4.

Rom. 13. 1. 7.

1 Pet. 2. 13. 15.

XIV. *Take heed of Pride and Self-conceitedness in Religion*: If once you overvalue your own understandings, your crude conceptions, and gross mistakes, will delight you as some supernal light: and instead of having compassion on the weak, you will be unruly and despisers of your Guides, and censorious contemners of all that differ from you; and *persecutors* of them if you have power; and will think all intollerable, that take you not as Oracles, and your words as Law. Forget not that the Church hath alwayes suffered by censorious, unruly professors on the one hand, (and O what divisions and scandals have they caused!) as well as by the prophane and persecutors on the other. Take heed of both: And when contentions are afoot, be quiet and silent, and not too forward; and keep up a *zeal for Love and Peace*.

XV. *Be faithfull and conscionable in all your Relations*. Honor and obey your Parents, and other superiors: Despise not, and resist not Government: If you suffer unjustly by them, be humbled for those sins, which

which cause God to turn your *Protectors* into *Afflictors*; and instead of murmuring and rebelling against them, reform your selves, and then commit your selves to God. Princes and Pastors I will not speak to: Subjects, and servants, and children, must obey their superiors as the Officers of God.

*Command. 4.*  
*Ios. 24. 15.*  
*Deut. 6. 6, 7, 8.*  
*Daniel 6.*

XVI. *Keep up the Government of God in your families: Holy Families* must be chief preleivers of the interest of Religion in the world. Let not the world turn Gods service into a customary lifeless form. Read the Scripture, and edifying Books to them: Talk with them seriously about the state of their souls, and everlasting life: Pray with them fervently: Watch over them diligently: Be angry against sin, and meek in your own cause! Be examples of *Wisdom*, *Holiness* and *Patience*: And see that the Lords Day be spent in holy preparation for Eternity.

*Heb. 13. 5.*  
*Command. 4.*  
*2 Thess. 3.*  
*10. 12.*  
*1 Thess. 4. 7.*  
*1 Tim. 4. 13.*  
*Proverbs 31.*  
*1 Cor. 7. 29.*

XVII. *Let your Callings be managed in Holiness and Laboriousness.* Live not in idleness: Be not slothful in your work; whether you be bound, or free: In the swear of your brows you must eat your bread, and labour the six dayes, that you may have to give to him that needeth! slothfulness is sensuality as well as filthier sins. The body (that is able) must have fit employment as well as the soul; or else body and soul will fare the worse. But let all be but as the labour of a Traveller, and aim at God and Heaven in all.

*Mat. 2. 7.*  
*Eccles. 4. 10,*  
*11.*  
*Prov. 12. 1.*  
*& 15. 5. 10.*  
*31.*  
*Heb. 3. 13.*

XVIII. *Deprive not your selves of the benefit of an able faithful Pastor, to whom you may open your case in secret: or at least of a holy faithful friend: And be not displeased at their free reproofs.* Wo to him that is alone! How blind and partial are we in our own cause! And how hard is it to know our selves without an able faithful helper? You forfeit this great mercy, when you love a flatterer, and angrily defend your sin.

*Luke 12. 40.*  
*2 Pet. 1. 10.*

XIX. *Prepare for sickness, sufferings, and death:* Overvalue not prosperity, nor the favour of man! If *selfish men* prove false and cruel to you, even those of whom

whom you have deserved best, marvel not at it; but pray for your *enemies, persecutors and slanderers*, that God would turn their hearts and pardon them. What a mercy is it to be driven from the world to God? When the Love of the world is the greatest danger of the soul? Be ready to die, and you are ready for any thing: Ask your hearts seriously, what is it that I shall need at a dying hour? and let it speedily be got ready, and not be to seek in the time of your extremity.

XX. *understand the true method of Peace of Conscience, and judge not of the state of your souls upon deceitful grounds: As presumptuous hopes do keep men from Conversion, and embolden them in sin; so causeless fears do hinder our Love and praise of God, by obscuring his Loveliness; And they destroy our Thankfulness, and our Delight in God, and make us a burden to our selves, and a grievous stumbling block to others: The General grounds of all your comfort, are 1. The Gracious Nature of God: 2. The sufficiency of Christ, and 3. The Truth and Universality of the Promise, which giveth Christ and Life to All if they will Accept him: But this Acceptance is the proof of your particular title; without which these do but aggravate your sin. Consent to Gods Covenant is the true Condition and proof of your title to God as your Father, Saviour and Sanctifier, and so to the saving blessings of the Covenant: which Consent, if you survive, must produce the duties which you consent to. He that Heartily consenteth, that God be his God, his Saviour and Sanctifier, is in a state of life. But this includeth the rejection of the world. Much knowledge, and memory, and utterance, and lively Affections, are all very desirable! But you must judge your state by none of these; for they are all uncertain: But 1. If God and Holiness and Heaven have the highest estimation of your practical judgement, as being esteemed Best for you; 2. And be preferred in the Choice and Resolution of your wills, and that Habitually, before all the pleasures of the world: 3. And be first and chiefly sought in your endeavours; this is the infallible proof of your sanctification.*

Christian,

Phil. 1. 21, 23.

Jerem. 9. 4, 5.

Mat. 7. 4, 5.

2 Cor. 5. 1, 2,

4, 8.

Exod. 34. 6.

Heb. 7. 25.

Iohn 4. 47.

Iohn 3. 16.

1 Tim. 4. 10.

& 2. 4.

Matth. 28. 19,

10.

Rev. 22. 17.

Isaiah 55. 6, 7.

Luke 14. 26.

33.

1 Iohn 2. 15.

Mat. 6. 19, 20,

21. 33.

Coloss. 3. 1. 4.

Rom. 1. 8. 13.



Christian, upon long and serious study and experience, I dare boldly commend these Directions to thee, as the way of God, which will end in Blessedness. The Lord *Resolve* and *Strengthen* thee to obey them.

This is the true Constitution of Christianity : This is true Godliness ; and this is to be Religious indeed ! And all this is no more than to be seriously such as all among us in general words, profess to be. This is the Religion which must difference you from Hypocrites ; which must settle you in peace, and make you an honour to your profession, and a blessing to those that dwell about you ! Happy is the Land, the Church, the Family, which doth consist of such as these ! These are not they that either *Persecute* or *Divide* the Church ; or that make their Religion a servant to their Policy, to their Ambitious designs, or fleshly lusts ; nor that make it the bellows of Sedition, or Rebellion, or of an envious hurtful zeal ; or a snare for the innocent ; or a Pistoll to shoot at the upright in heart : These are not they that have been the shame of their profession, the hardening of ungodly men and Infidels, and that have caused the enemies of the Lord to blaspheme. If any man will make a Religion of, or for his Lusts ; of Papal tyranny, or Pharisaical formality, or of his private opinions, or of proud censoriousness, and contempt of others, and of faction and unwarrantable separations and divisions, and of standing at a more observable distance from common professors of Christianity, than God would have them ; or yet of pulling up the hedge of Discipline, and laying Christs Vineyard common to the Wilderness ; the storm is coming, when this Religion founded on the sand will fall, and great will be the fall thereof : When the Religion which consisteth in Faith, and Love to God and Man, in mortifying the flesh, and crucifying the world, in Self-denial, Humility, and patience, in sincere obedience, and faithfulness in all Relations, in watchfull self-government, in doing good, and in a Divine and Heavenly life, though it will be hated by the ungodly world, shall never be a dishonour to your Lord, nor deceive or disappoint your souls,

May 10.

1665.





